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The volume is rounded out (1) by a very full index of biblical quotations, arranged in the order of their occurrence in the liturgies themselves, from which the inquirer as to the amount and character of the scriptural matter used may derive what he needs with perhaps reasonable convenience; and (2) by two glossaries of technical terms, the one English, the other Greek, which are finely wrought out, especially in their massing of the terms for the same thing in different languages, and in their compact references to the historical growth of certain usages.

The appearance of the second volume of this noble work will be awaited with great interest.

WALDO S. PRATT.

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THE SEVEN LAST WORDS OF OUR MOST HOLY REDEEMER, WITH MEDITATIONS ON SOME SCENES IN HIS PASSION. By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia. New York, London, and Bombay: Longmans, Green & Co., 1896. Pp. x+198; cloth. \$1.

THE order of subjects indicated in the title is the reverse of that in the book, in which we have first the meditations on the passion and then some brief addresses on the seven last words of Christ. These meditations were delivered in St. Mark's, Philadelphia, during Lent of 1895, and the addresses were delivered on Good Friday of that year at the three hours' service.

The style of both the meditations and the addresses is clear, simple, direct, and forceful. In this respect they are worthy of hearty commendation. In many passages redemption through the sufferings and death of Christ is justly and ably presented. Would that we could here close our criticism! But our author holds that, in addition to what Christ has done to save men, those who are redeemed by him must do penance. In his view penance is suffering for sin. He says: "The sorrows of life" are "the necessary penance for sin." Narcotics should not be used to deaden pain, since that thwarts our penance; and any suffering for sin which we thus avoid in this world we shall be compelled to endure in the next. This is unquestionably "another gospel."

The addresses on the last words of Jesus, bating some slight blemishes, are excellent; but from the words, "I thirst," the author draws, by what occult principle of hermeneutics we have been unable to discover, the subject, "temperance."

The meditations especially are sadly marred by allegorical interpretation. Thus the crown of thorns, because it was pressed upon the head of Christ, denotes the expiation made for evil thoughts. Thorns by which the ground is cursed, on account of Adam's transgression, mean penance for sin. God revealed himself to Moses in a thornbush (*sic!*), which indicates that God reveals himself anew to men in their penance. Eve was taken from the side of Adam, so the bride, the church, is taken from the wounded side of Jesus. The nails driven through his hands and feet "were typified in the Book of Numbers, where we are told that the princes and nobles of the people with their *staves* digged the well. Strange instrument with which to dig a well, a staff, type of the nails by which were dug in the hands and feet of our Redeemer the wells from which the living water of life should flow!" The nails also were typified by those who supported the hands of Moses while Israel fought with Amalek. When the blood ran from the hands and feet of Jesus, from *four* wounds, as he hung on his cross, the words found in the second chapter of Genesis were "fulfilled," "A river went out of Eden to water the garden, and from thence it was parted and became into *four* heads." The Italics are ours. Havilah, the land "where there is gold;" gold is here "the emblem of love." The wagging of the heads of those who passed by the cross indicates "the revolt of human reason—the head—against Christ."

These are a few of the many specimens of allegorical exposition scattered over the pages of this book. As one reads he is compelled to turn back to the title-page to assure himself that he is not perusing a book written by some monk of the Dark Ages. These meditations are musty with fanciful, discarded, mediæval interpretations. We lay down these discourses with the positive conviction that the most cogent proof of the divine origin of the gospel is that it survives the interpretations given to it by some of its advocates.

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Ancient India, its Language and Religions. By H. Oldenberg. (Chicago : The Open Court Publishing Co., 1896, pp. 110; 50c.) With this comprehensive title are presented translations of three (in the original two) articles by Professor Oldenberg in the *Deutsche Rundschau*: "The Study of Sanskrit," "The Religion of the Veda," and "Buddhism." In the first, a brief sketch of the century's work, the study of the Vedic literature is more particularly considered. The